

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[1] the star[x2] *edha* (*when/whereas*) *hawa* (*its*[x] *nose-dove*).	وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾
2. Not strayed your[n] companion and nor *ghawa*[3] (*he: indulgently strayed and consequently was disappointed*).	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
3. And not [*he*] pronounces *a'ne*[4] (*by/according to*) the *hawa* (*tendentious liking*).	وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾
4. *En* (*not*) it[x5] (*is*) except a revelation[x] (*being*) revealed[6].	إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾
5. Taught him (*he who is*) hard (*in*) the mights[7].	عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾
6. A *thomerra'ten* (*stamina-possessor*), so [*he*] set.	ذُو مِرَّةٍ فَٱسْتَوَىٰ ﴿٦﴾
7. While, he (*is*) by the horizon the highest.	وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ﴿٧﴾
8. Afterwards [*he*] neared then *tadalla* ([*he*] *descended humbly*).	ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
9. So was [*he*] two bows' *qaba* (*span/measure*) or lower.	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾
10. Then [*He*] revealed[8] to His *abde*[9] (*slave*) what [*He*] revealed.	فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾
11. Not lied the *foaa'do* (*keen-preoccupation of the heart*)[x10] what [*it*[x]] saw/perceived.	مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾
12. Do then you[z] dubitate him over what [*he*] sees.	أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾
13. And *laqad* (*verily, already and affirmatively*) saw him [*he*] a descending[w] another[w].	وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾
14. At *Sedra'te* (*lotus-tree*)[w] the *muntaha*[11] (*ultimate-end*).	عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾
15. At [it[w]] (*is*) the abode/lodging Paradise[w].	عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾

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1 This "و" in "و النجم" is "و القسم," it is translated as: "*by*!" See the *Lexicon* to this *Translation* for this "و!"

2 The word "النّجم" *linguistically* has several meanings: (1a) the *star* or (1b) the *constellation* and (2) the *quack-grass* (couch grass, quitch)!

3 The word "غوى" = "إنـهمك في الضلال و خاب," see اللسان! So *he indulgently strayed and consequently was disappointed*!

4 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

5 The word "it[x]" here refers to "هو," meaning The *Qur'an* or *whatever the Prophet* (SAWS) *says*! See للألوسي روح المعاني!

6 The word "أوحى"= *reveal* in "يوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللّسان!

7 That is Gabriel, the Arch Angel!

8 See footnote 5818 above regarding *reveal*! The *hidden pronoun* in "أوحى," is Allah! See الدّر المصون، لـ احمد الحلبي!

9 The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*! See the *Lexicon* attached to this *Translation*! In short, being "*slave*" for Allah= *freedom from humans*!

10 The word "الفؤآد" is commonly referred to as the "heart!" However, according to many *linguists*, for example, taking الفيروزبادي in بصائر ذوي التمييز, "الفؤاد" *is to consider* "التفوّد" meaning "التوقّد"=glowing; and the *Hadeeth*, the Prophet (SAWS) said: came to you folks of *Yaman*. They are kinder "قلوبا" and softer "أفئدة!" The Qur'an says: "not lied the *fo'aado* (*keen-preoccupation of the heart*) ="الفؤآد") what it[x] saw." So this *Ayah*, shows, and Allah knows best, "الفؤاد" means the *glowing* passion of the heart "القلب" = the *heart*! Also, and Allah knows best, "الفؤاد" means the *fo'aado* as in the *Ayah*, (S22:46), which says: "so verily it[w] (*is*) not be-blind the sights [and] but be-blind the hearts that (*are*) in the chests!" This is probably for *future science to be discovered*!

11 Regarding "*The Lotus-Tree the ultimate-end*," Qur'an commentators have multiple explanations for it! But from the *linguistic* point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of "*supremacy*"= "المجد" a person could get!

16. *Edh* (*when*) overlays the *sedra'te* (*lotus-tree*)[w] what overlays.	إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾
17. Neither swerved the sight[x] and nor it[x] overreached.	مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾
18. *Laqad* (*verily, already and affirmatively*) saw [*he*] of his Lord's *Aya'te*[w] (*miracles*) the *kubra*[12] (*she-biggest*).	لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾
19. Have then seen you[f] the *Allata*[w] and the *Aozza*[13].	أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾
20. And *Manata*[w][14] the third-she[y] the other[w].	وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾
21. Is for you[b] the male and for Him the female.	أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾
22. *Telka*[w] (*she-that-afar-it*[w]/ *it*[w]) then (*is*) a division[w] *dheyza* (*iniquitous/ warped*).	تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾
23. *En* (*not*) it[w] except names, named it[w] you[z], you[f] and your[n] fathers; not descended Allah by it[w] of an authority[x], *en* (*not*) *yattabe'ona* (*closely-follow they*[z]) except the presumption and what *tahwa* (*tendentiously-like*) the selves[w]; and *Laqad* (*verily, already and affirmatively*) came (*to*) them from their Lord the divine-guidance.	إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾
24. Or for the mankind what [*he*] longed.	أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾
25. So for Allah (*are*) the Last-she[y] and the First-she[y].	فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾
26. And how-many[15] of angels in the Heavens[w] not enriches[16] their intercession[w] a thing, except from after that permits Allah for whom[r] [*He*] wills and [*He*] delights.	۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾
27. Verily who[r] not believe they[z] by the Hereafter[w] surely they[z] name the angels the females' naming.	إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾
28. And not for them by it[x] of a knowledge; *en* (*not*) *yattabe'ona* (*closely-follow they*[z]) except the presumption; and verily, the presumption not enriches of the right a thing.	وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾
29. So let shun [*you*[s]] *a'n* (*off*) whom[p] [*he*] diverted *a'n* Our *thekre* (*Qur'an/ message*) and not [*he*] wanted except the life[w] (*of*) the world[w].	فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾
30. *Tha'leka* (*afar-that-it/*)[x] (*is*) their *mablagho* (*ultimate-reach*) of the knowledge; verily your[t] Lord He (*is*) knowinger by whom[p] [*he*] strayed *a'n* (*off*) His path and He (*is*) knowinger by whom[p] *ihtada* (*he found and accepted the divine-guidance*).	ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾
31. And for Allah what (*are*) in the Heaves[w] and what	وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى

[12] The word "**الكبرى**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**!

[13] The words *Allata* and *Alozza* are *two idols* in the *Arabian Peninsula* which the *pre-Islamic Arabs* used to worship!

[14] The word *Manata* is also an idol in the Arabian Peninsula which the *pre-Islamic Arabs* used to worship!

[15] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

[16] The word "**تغني**" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*! Hence "enriches" is *superior*!

(*are*) in the Earth [w]; to require [*He*] whom [r] they [z] offended by what they[z] worked and [*to*][17] require [*He*] whom[r] *ahasano* (*they*[z] *rendered*: *meritorious-deeds/says*)) by the Paradise[w].	ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾
32. Who [r] they [z] avoid bigs (*of*) the sin and the profanities [w18] except the *lamama* (*minor-offenses*); verily your[t] Lord (*is*) *Wa'seon*[19] (*Surrounder and encompassing all things and*) the forgiveness [w]; He (*is*) knowinger by you [b] *edha* (*while*) [*He*] established you[b] from the Earth[w] and whiles you[f] (*are*) fetuses in your [n] mothers' bellies; so let not *tozakko* (*you* [z] *exculpate and laud*)[20]your [n] selves [w] He (*is*) knowinger by whom[p] *ettaqa* ([*he*] *reverentially guarded not to displease Allah*).	ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾
33. Have then seen you[h], [*he*] who[x] diverted/shifted.	أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾
34. And [*he*] gave a little and [*he*] forbore.	وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾
35. Has *endaho* (*he possesses*) knowledge (*of*) the unseen so [*he*] sees/visions.	أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾
36. Or has [*he*] not *younabba'o* (*been informed he by piece-of-significant-and-availing-news*) by what (*is*) in *Mosa's* (*Moses'*) writ.	أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾
37. And *Ebraheema* (*Abraham*), who[x] [*he*] fulfilled[21].	وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾
38. That not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyrah* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra* (*an ill-burden/sin/offense*)[22].	أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾
39. And that/surely not for the mankind except what [*he*] endeavored[23].	وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾
40. And that/surely his endeavor[24] will (*be*) seen.	وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾

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[17] This "*to*," is *grammatically implied*, because of the "**فتحة**" on the "**ي**" in "**يجزي**!" Hence, the square bracket and italics, i.e. [*it*]!

[18] The word "**فاحشة**" = "profanity" (*plural* "**فواحش**"as *indefinitive* noun or *plural* "**الفواحش**" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word "**فاحشة**" or "**الفاحشة**" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*!

[19] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

[20] The word "**تزكّوا**" here means exculpate and *lauded*! See **اللسان** and **الطبري**!

[21] The word "**وفّى**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*! Thus, "**وفّى**" means *endeavored and gathered the last part of an obligation to fulfill it*!

[22] The word "**وزر**"=*we'zr* means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference! See **اللسان**!

[23] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشدّ**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "**بمعنى قصد**" *intentionally treaded*! When "**سعى**" in the sense of "*striding*" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام**!" See **اللسان**, and **الصائل**!

[24] Ibid!

41. Afterwards (*to be*) [*he*] requited the requital the fullest.	ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾
42. And that/surely to your[t] Lord (*is*) the *muntaha* (*ultimate-end*).	وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾
43. And that/surely He, He *adh'haka*[25] (*caused the laughing*) and *abka*[26] ([*He*] *caused the crying*).	وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾
44. And surely He, [*He*] deadened and [*He*] quickened.	وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾
45. And surely He, [*He*] created the twain pairs[27], the male and the female.	وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾
46. From a *nutfa'ten* (*sperm-drop*)[w] if[28] [*it*[w]] (*to be*) ejaculated.	مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾
47. And surely on Him (*is*) the genesis[w] the other[w].	وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾
48. And vrily He, [*He*] enriched[29] and *aqna*[30] ([*He*] *contented-/enriched with: lasting possession/surplus to save*).	وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾
49. And surely He, He (*is*) the Sirius'[w] Lord[31].	وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾
50. And surely He, [*He*] perished *Aadan*[w] the first[w].	وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾
51. And *Thamooda* then [*He*] spared not.	وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾
52. And *Noohen's* (*Noah's*) people of before, verily they [were] they, wronger and *attgha* (*more tyrannizing*).	وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾
53. And the *Mu'tafekata*[w32] (*towns over-turned upside down*)[w] [*He*] hurled (*imploding it upside down*).	وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾
54. So overlaid it[w] what overlaid.	فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾
55. So by which (*of*) your[t] Lord's *aa'la*[w33] (*all around sufficiency-/surplus/good health and delight*)[w] [*you*[s]] dubitate.	فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾
56. This (*is*) *na'theron* (*iterative warners/warnings*), of the *notho're* (*iterative warners/warnings*) the first/firsts[34].	هَـٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾
57. Impended[w] the *Aazefa'to*[w35] (*She-imminent-Resurrector by Allah's leave*)[w].	أَزِفَتِ ٱلْءَازِفَةُ ﴿٥٧﴾

[25] There is "ضحك" = "laughed," as *intransitive* verbs both in *Arabic* and in *English*! But "أضحك" is a *past tense transitive* verb, which does *not* exist in English! So I chose to say: "*caused* (the laughers) to laugh!" Also, the words: "*the laughers*," are *not* explicitly part of the Qur'anic text, but are *implicit*!

[26] Ibid, only with respect to *cry*!

[27] The word "زَوَج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوْج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

[28] The particle "إذا" is an *adverbial* construct! See إعراب القرآن، لمحمود صافي!

[29] The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

[30] The word "أقنى" means *contented or enriched with* القنية=*lasting possessions or surplus to save*! See الراغب واللسان!

[31] The great star of Sirius was worshipped by some Arabs of the pre-Islamic era!

[32] Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish! *They failed to heed his advice*! So Allah *punished* them by *turning their towns upon them upside down*!

[33] The word "*aala*"= "ءَالاء" ("آلاء") plural, the singular is "ألَي و إلَي و إلْي" So, "*aala*" = "نِعَم" meaning: *all around sufficiency, surplus, good health and delight*!

[34] The word "الأولى" is, *linguistically singular*, however in *this case* it is "صفة، حملاً على معنى الجماعة"= an adjective bearing meaning of plurality! See الدّر المصون، لـ احمد الحلبي!

[35] The word "*Aazefah*" is *singular, feminine, subjective noun*, meaning *imminent* with *no* English equivalent *per se*! It is a synonym for the *impending Day of Judgment*, in Arabic يوم القيامة, which is *feminine*!

58. Not for it[w] of lesser than Allah a discloser[w]/remover[w36].	لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ٥٨
59. Do then of this, the discourse you[z] wonder.	أَفَمِنۡ هَٰذَا ٱلۡحَدِيثِ تَعۡجَبُونَ ٥٩
60. And (*scornfully*) you[z] laugh[37] and not weep you[z].	وَتَضۡحَكُونَ وَلَا تَبۡكُونَ ٦٠
61. While you[f] (*are*) *sa’medoona*[38] (*jesters and player/singers*).	وَأَنتُمۡ سَٰمِدُونَ ٦١
62. So let kowtow you[z] for Allah and let worship you[z].	فَٱسۡجُدُواْ لِلَّهِۤ وَٱعۡبُدُواْ ۩ ٦٢

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[36] The word “**كاشفة**,” translated here as “*discloser*[w],” as the “**ة التأنيث**” in “**كاشفة**,” like “**علاّمة**,” is for *superlativeness* or to indicate that the word “**كاشفة**” as *infinitive* noun! In both cases the *superlativeness becomes clear*! So the “[*w*] superscript to the “*discloser/remover*” is appropriate to convey the concept indicated! See **القرطبي** and **إعراب القرآن by محمود صافي!**

[37] It must be noted here with respect to the word “**ضحك**” which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*! Thus (1) standing by *itself* “**ضحك**” = “ **فتح فاه و أخرج صوتا مظهرا السرور**,” (2) whereas “**ضحك منه**” = “**سخر منه**,” (3) “**ضحك عليه**” = “**هزئ به**,” (4) “ **ضحك السحاب و الزهر و العشب و ضحكت الأرض**” = “**برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها!**” In this great *Ayah*, “**منها يضحكون**” = “**منها يسخرون**,” “*laughing*” *scornfully*!

[38] The word “**سامدون**” is masculine, plural subjective noun, with *no* English equivalent, meaning: jesters or players or, according to some people, singers!